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up with too many names or details; but that is the result of the exceeding fertility of the writer's mind. The interpretation of Newman's personality and influence is done with conspicuous fairness and ought to realize the author's desire, expressed in the preface, that the reading of the book may serve to draw Roman Catholics and Protestants more closely together "in the bonds of a common faith and fellowship." Yet the very differences that are displayed here with such striking clearness can hardly fail to reveal the gulfs that sunder us yet in religion. We commend Dr. Cadman's book for careful reading next winter by ministers and laymen.

Safeguards for City Youths at Work and at Play. By Louise de Koven Bowen. New York: Macmillan, 1914. Pp. xiii+241. \$1.50 net.

Miss Jane Addams writes the preface to this book, the work of her friend. The seven chapters are devoted to a report of the work of the Juvenile Protective Association of Chicago, to a record of progress in legal measures safeguarding recreation, industry, delinquency, dependency, and unjust discrimination as these relate to city youth. Finally, the writer calls for further protection which should be secured through legislation and law enforcement. The significant factor in the book is the practical character of its material. The Juvenile Protective Association has been engaged with actual conditions in Chicago and the author's positions have behind them the warrant of solid fact and concrete experience. One feels the steady pressure of specific and tested judgments on every page. In spite of all that remains to be done, the report of progress is encouraging. Every citizen must feel conscious of personal obligation to Mrs. Bowen and her associates for the labor and sacrifice which have been given without reservation to the work that is reported in this volume. Legislation has its limits; but the gains for city youth through this means are most encouraging. The book has an excellent index and is well printed.

The Kingdom in History and Prophecy. By Lewis Sperry Chafer. New York: Revell, 1915. Pp. 159. \$0.75.

The author's premise is, "The kingdom revelation is a distinct body of Scripture running through both the Old Testament and the New and its study, of necessity, leads to some definite conclusions touching the meaning of much unfulfilled prophecy, the two advents of Christ, the present age of grace, and the future of both Jews and Gentiles" (p. 9). Therefore he proceeds to trace the origin and vicissitudes of this "kingdom revelation," studying also the meaning of "The Church which is his Body,"

"The Bride, the Lamb's Wife," "The Mystery of Iniquity," and "The Return of the King," among other subjects. He pays his respects to "law-ridden, Judaized Protestantism today" (p. 11). His style may be judged from the following sentence: "Such a false system, mixing truth with untruth, and designed to interpret all of the divine revelation, is evidently more engaging to the popular mind than only the Scriptural presentation of the fundamental doctrines concerning God, Man, and Redemption." The relation of the church and kingdom is indicated as follows: Christ is to return in visible form and his "bride" is to meet him in the air and be ever with him; again he is to return in power and great glory with his saints for the judgment and transformation of a "sin darkened earth." It requires considerable experience to tread the path of this literature on prophecy with its technical vocabulary of "kingdom truth," "mystery age," and "legal kingdom grounds." But the program of the future set forth here seems to the author most clear and comforting.

Christian Service and the Modern World. By Charles S. Macfarland. New York: Revell, 1915. Pp. 140. \$0.75.

Five addresses by the secretary of the Federal Council of the Churches of Christ in America, first given at theological schools, are here gathered and published. In the first address he calls the churches to bear a hand in all the movements making for national health. In the second, he brings to the churches the challenge of the Council's "Social Creed." In the third, he calls for the union of the individual and social conscience in a new affirmation and loyalty which shall meet the needs of the age. In the fourth he advocates the federal union of Christendom (thus far only the Protestant section is involved) for the practical work of the Kingdom of God. In the fourth, he pleads for the international mind and heart. The addresses bear the mark of the platform. They are often hortatory. The misquotation of Tennyson on p. 52 is unpardonable. The author says (p. 43), "Let us be frank. We are trying to reverse the law so that, as far as justice may adjust, to him that hath not shall be given and from him that hath shall be taken away that which belongs to him that hath not." But the law "to him that hath shall be given" is written in the very constitution of the universe; it is beneficent and we do not want to have it reversed. Dr. Macfarland shows his wisdom and experience in saying that he no longer seeks to discuss the grounds and results of unity at church conferences; it is better to display to the churches their common social task (p. 111). These addresses display no profound or original social theory, but they present with a kind of prophetic urgency the problems and duties of the church today.